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their associates, yield to the stress of ill-timed temptation. From these the descent is by all gradations to the "essential criminal," who suffers from some hopeless moral or intellectual lack. Difficult and well-planned crime is beyond him, though he may murder recklessly or from a "blind gloomy feeling of painful tension and unrest"—an act between epileptic and cold-blooded crime. But there is here no "special criminal neurosis"; he is what men were in the pre-moral stage. With those, however, that come of criminal or neuropathic stock, who are congenitally immoral, we may begin to speak of the "special criminal neurosis." A third class, and it is quite distinct, is of those who are positively diseased—the insane whose crimes are of their disease. From none of these considerations does it appear that society should not punish crime. The punishment may become a future restraining factor in the criminal and in others. To admit this does not commit one to punishing the insane, for such punishment is not deterrent, but shocks the moral sense of society. The really valuable study of criminology is that of the insane and those whose tendency to crime is hereditary; it is a full study of special cases, using prisons as hospitals are used in the study of disease. From such study may be expected a psychology of crime, upon which legislation can be safely built.

Negro Myths from the Georgia Coast. CHARLES C. JONES, Jr., LL. D. Houghton, Mifflin & Co., Boston and New York. 166 pp.

These stories are like those made popular in the mouth of Uncle Remus. Most of them relate the doings of animals that seem constantly wavering over into men. In such stories we see, perhaps, how our own were-wolves and swan-maidens looked minus the halo of poetry they have gathered in their decay. Several are of interest as showing the transformations undergone in entering another mythic family. The story of "De Debbie and May Belle" is Bluebeard except at the ending, and the main lines of the story of Buh Lion's treasure-house are very near to that of the treasure-house of King Rhampsinitus, told in the second book of Herodotus, and elsewhere in fiction under other titles.

On the Shell Money of New Britain. Rev. BENJAMIN DANKS. Journal of the Anthropological Institute, May, 1888.

From the interesting account of Mr. Danks it appears that the natives of New Britain have a tolerably elaborate economic system founded upon their shell money. The rights of property are well defined. They discriminate buying and barter, having separate words for each. Prices for some articles are fixed by custom, but others vary with the supply. On the Duke of York Island the idea of interest is clear, and the established rate is ten per cent; on New Britain, however, that idea is not yet perfect, the extra tenth returned being regarded as a present expressing thanks. A man who repudiates his loans loses his credit, likewise one that is lazy or a poor hand at business. There is no central authority, but custom is enforced by a rude expression of public opinion. Crimes, except probably those against the exogamous marriage customs, are atoned for by money payments, the amount of which is settled by the higgling of the injured and the injurer supported by their friends and retainers. Even in war no peace is secure until the warriors of both sides have paid for the killing and wounding they have done.